12: Magalhães de Gandavo--26-27 (1576) 1922 Tupinamba 1-4
116, 132

"...the Province, [AW: the Province of Brazil] without contradiction, is the most suitable of all the provinces of America for mankind, because usually the air is good and the soil most fertile, and [the land is] of the most delightful and pleasing appearance to human sight. The fact it is so healthful and free from sickness is because of the winds that generally blow over it, from the northeast or south and sometimes from the east or east-southeast. As all these come from off the sea, the air is so pure and well tempered that not only does it do no harm, but on the contrary restores and prolongs human life. (17) The viração (18) begins about noon and lasts till daylight; then it stops because of the moisture from the earth which checks it. When day breaks the sky is usually covered with mist, for the many thickets attract all this moisture. And during this period a gentle wind blows from off the land until the sun calms it with its rays [27] and the accustomed sea breeze starts, the day becomes clear and mild, and the ground remains clean and free from all exhalations.

"17. [for footnote 17 see succeeding sheet]

18. Viração is a word derived from the verb virar, to turn, as does a weather vane, and is applied to the daily winds which in Brazil blow from sea to land in daytime, and in the opposite direction at night and in the early morning."

10: Cardim--271 (1583) 1939 Tupinamba
116, 526, 828

Sometimes when they have these feasts, two of them will pull each other on the plaza and they continue until one gets tired and another takes his place. Sometimes they seize each other and they try to tie up their adversary. They do such things to become brave.

2

"17. [footnote 17, page 26] The early accounts of travellers in Brazil abound in references to the healthfulness of the Brazilian climate, but this seems to be mere propaganda. As a matter of fact, the letters of the Jesuit Fathers indicate that they suffered a great many hardships due to illness. One must bear in mind that the tenor of the first accounts was to inspire people to seek Brazil. Cardim (Narrativo Espistolar), however, as late as 1590, relates that in São Paulo he saw four men whose combined ages totaled 500 years. This would accord with the statement that Pigafetta makes but which he gives at second hand; namely, that there [205] are many who are 125 years old, and some who reach the age of 140 years. The Neue Zeitung also states that many of the inhabitants of Brazil attained the age of 140 years. The probabiltiy is that the older Indians from whom they had information regarding their age figured by generations rather than by actual years, and the Spaniards in calculating did not consider the earlier maturity of the Indians. We also have statements from the earlier travellers that the Brazilians could not count above ten. Moreover, aborigines of all countries have the appearance of great age by the time they have reached seventy. These facts, no doubt, account for the exaggerated statements made by some observers.

Not every one of the travellers to Brazil was so pleased with the climate. Luis Ramires (Letter of Luis Ramires. Instituto Brazileiro. Vol. XV, p. 14), speaking of a point on the coast near São Vicente where he and his men had remained thirteen months and a

12: Magalhães de Gandavo--26-27 (1576) 1922 Tupinamba-3
116, 132

half to build a ship, relates that nearly all his people fell ill before the ship was completed, and the illness was so sudden that many fell on the spot, a few of his men died, and nearly all were sick, either while in port or after they had left."

12: Magalhães de Gandavo--26-27 (1576) 1922 Tupinamba-4
116, 132

The aspect of the Province is very delectable and refreshing to a great degree: the whole of it is covered with lofty thick woods, and is watered with many delightful streams, with which all the land is abundantly supplied; it is always green with the same temperature of spring that April and May offer us here [in Portugal]. For this reason they do not have the colds or frosts of winter to injure the plants as they injure our plants. In a word, Nature has so acted in respect to all things in the Province, and has so moderated the air, that one is never aware of excessive cold or heat."

12: Magalhães de Gandavo--27-29 (1576) 1922 Tupinamba 1-3
116, 133

There is an infinite number of springs in the country, the waters of which form many great rivers which flow into the Ocean, either on the north or the east coast. Some of them rise in the midst of the sertão (19) and wind through long and tortuous channels in search of the Ocean, where their currents drive away the salt water with violence and enter the Ocean with such impetus that it is difficult and dangerous to navigate those waters. The principal and most famous of the rivers of those regions is the River of the Amazons (20) which flows northward into the ocean one [28] half-degree south of the Equator, and whose mouth is about thirty leagues across. In the mouth of this river are many islands which divide it into many channels; it rises in a lake about one hundred leagues from the South Sea [Pacific] at the foot of the mountain ranges of Quito, in the province of Peru, whence several Castillian expeditions have embarked, which navigated downstream and succeeded in entering the Ocean half a degree from the Equator, a distance of six hundred leagues in a straight line, but actually more, counting the turns the river itself makes.

"19. Sertão means the wooded back-lying interior of a region. In Brazil, in these days, it means the central portion of the country within the rim of mountains which parallel the coast.

20. This is the true significance of the name, first applied by Orellana because he had fought with women in the upper part of the river when he made his voyage of discovery in 1541."

12: Magalhães de Gandavo--27-29 (1576) 1922 Tupinamba-2
116, 133

Another very large river, fifty leagues to the east of this one, also empties north, and is called the Maranhão River. (21) There are many islands in it: one of them in the middle of the bar is inhabited by aborigines, and alongside any kind of boat may anchor. The mouth of this river is seven leagues across, and so much salt water enters it that for fifty leagues up into the sertão it is no more nor less than an arm of the sea, whither one can navigate among the islands without any hindrance. Here there empty two rivers which rise in the sertão; up one of them some Portuguese sailed on a voyage of discovery in the year '35; (22) they proceeded up it two hundred and fifty leagues, until they could

---

"21. Maranhão is an old name for the Amazon. In Magalhães' description, he apparently refers to the southern mouth of the Amazon, which flows south of the island of Marajó into the sea.

22. I have not been able to identify the voyage. It may have been a ship from the expedition sent out by João de Barros and Ayres da Cunha. Or Duarte Coelho may have sent out some one to explore. Or, again, it may have been an expedition under Antonio Cardoso de Barros and Ayres da Cunha. Or Duarte again, it may have been an expedition under Antonio Cardoso de Barros, one of the original captains."

go no farther because of the narrowness of the river and the shallowness [29] of the water which would no longer float the boats. Of the other river no exploration was made, so that today the source of neither is known.

Another very noteworthy river flows eastward into the same Ocean and is called São Francisco: its mouth is located in ten and a third degrees and may be half a league wide. This river flows into the sea so proudly and with such fury that the tide never reaches its mouth, but only represses the water a little; three leagues out to sea the water is fresh. It flows toward its mouth from the south to the north; within it is very deep and clear, and it can be navigated for sixty leagues, as has already been done. From there on one can not go, on account of a very great waterfall at that point, over which the sheet of water rushes from a great height. And above this fall the river itself runs underground and comes up again a league away; when there are floods, the river overflows and washes away the earth. This river rises in a very large lake which is in the middle of the country, where they say are many towns whose inhabitants (according to report) have great possessions of gold and precious stones. (23)"

"23. This lake and the inhabitants are described in the last chapter. It was while seeking permission to explore this inland country up the river São Francisco that Gabriel Soares de Sousa spent several years in Madrid and wrote his Tratado Descriptivo do Brazil."

1-3

12: Magalhães de Gandavo--46-48 (1576) 1922 Tupinamba
116, 137

"There are some very tall trees in those regions called *zabucaes* (50) [Brazilian nuts], on which grows a cup-like fruit the size of a large cocoanut, of the same shape as a Hindu jar. These cups are exceeding hard and are full of very sweet and tasty nuts; the mouths are at the lower end and covered with flaps [*tapadoiras*], (51) [47] which really do not look as if grown by Nature but as though made by human industry. And when the nuts are ripe, these flaps fall off and the nuts themselves begin to drop out one at a time until not one remains in the cup.

There is another fruit in this region better still, the most prized by the inhabitants of all fruits; it grows on a humble plant near the ground: this plant, like the aloes plant, has

---

"50. Piso (G. Piso and G. Marcgraf--*Historia Naturalis Brasiliae*. Amsterdam, 1648) describes two or three species of the tree, and states that the Tapuyas, one of the Indian tribes, used the shells for drinking cups and as other containers, that the shredded bark was used for caulking boats, and that the excessive use of the nut caused the hair to fall out.

51. There is a typographical error in the text; the initial letter should be *t* and not *ç*."

spines. They call this fruit ananazes (52) [pineapple]; they grow like artichokes, and naturally resemble pine-cones, being of the same size or a little larger. When ripe they have a very sweet odour, and are eaten pared and cut in slices. They are so savoury that in every one's opinion there is no fruit in Portugal which surpasses them in flavour. And therefore the inhabitants [AW: the inhabitants referred to here are the Portuguese settlers] strive harder to obtain them, and hold them in greater esteem than any other fruit in the country.

There is another fruit which grows in the thick wood, on trees like pear-trees or apple-trees: it is like peros repinaldos (53) [a variety of apple] in form, and is very

---

"52. Although Piso and Barré agree on the pleasant taste and odour of the fruit, they both state that it is indigestible.

53. Pero repinaldo is the name for a variety of apple which is very long and slightly concave on the sides. The word for 'pear' is applied to it on account of the old botanical error of classifying both apples and pears under the genus pirus."

12: Magalhães de Gandavo--46-48 (1576) 1922 Tupinamba-3
116, 137

yellow. They call it cajús (54) [cashew]: it is very juicy, and is eaten in hot weather for refreshment as it is very cool by nature, and it would be astonishing if it did one harm even if used to excess. On the point of each fruit there grows a nut the size of a chest [48] nut and the shape of a bean: this sprouts first and grows at its extremity like a bloom. The shell is very bitter, and the nut when roasted is very hot and more tasteful than an almond."

"54. Piso considered the cashew and its tree one of the most valuable products of Brazil, the wood being among the best, the fruit delicious for eating, and the oil and rind of the nut useful for medicinal purposes. The rind of the nut in particular was useful for poultices for application to ulcers caused by the small worms (niguas) that entered the skin, under the finger nails especially, which were one of the greatest pests of all tropical America."

P1-3

12: Magalhães de Gandavo--49-51 (1576) 1922 Tupinamba
116, 137, 278

"[AW: It is not clear whether the persons utilizing these pharmaceuticals were Portuguese or Indian, but the passage is included since the remedies were almost certainly Indian in origin.] There is a species of tree in the forests of the Captaincy of Paranambuco called copaíba (55) from which they get a balsam that is very healthful and exceedingly useful in many kinds of sickness; it has especially good effect in illnesses that come from chills, and draws out all pain, however serious, in a very short space of time. For bruises or wounds of any kind, it has the same virtue, for as soon as it is applied to them they hastily heal without a scar, in such a way that it is the exception to be able to discern where [the wounds] have been; and in this respect they have an advantage over all other medicines. [50] This oil is not easily found in these trees at all seasons of the year; nor do they attempt to look for it, except in summer which is the season when the trees produce it abundantly. When they wish to obtain it, they make cuts or holes in the trunks of the trees, from which the precious liquor exudes little by little from the heart of the tree. Nevertheless they do not find it in all the trees, but only in some of them which for that reason they call female; those which lack it they call male; and in this

---

"55. Piso relates that the monkeys spent much time in the branches of these trees, and that the trees when tapped in the full moon would yield in three hours about twelve pounds of sap. He also enumerates many medicinal uses."

12: Magalhães de Gandavo--49-51 (1576) 1922 Tupinamba-2
116, 137, 278

respect only is the difference in the two varieties; for in size and appearance one cannot distinguish one from the other. Most of these trees are found with the bark scratched by animals, which instinctively seek them as a cure for their wounds, when they are injured or bitten by some other wild animal. There is another tree different from these, in the Captaincies of Ilhéos and Spirito Sancto which they call caborahíba, (56) from which they extract another balsam: this exudes from the bark of the tree and smells most sweet.

"56. The balsam obtained from the caborahiba comes from the bark rather than from the interior of the tree, and is used by the inhabitants for the bites of animals and poisonous insects. Frei Vicente de Salvador (Annaes da Bibliotheca Nacional. Vol. 18, p. 13) [218] relates: 'that the high pontiff has declared that the balsam of the caborahiba tree is legal substance for supreme unction and chrism and, as such, it is mixed up and consecrated as sacred oil when that of Persia is lacking."

12: Magalhães de Gandavo--49-51 (1576) 1922 Tupinamba-3
116, 137, 278

It also is advantageous for the same infirmities, and those who obtain it hold it in great esteem and sell it for a high price; because, aside from the fact that the trees are very scarçe, those who seek them run great risks from hidden enemies who infest the forest in that region and spare no one whom they encounter.

[51] Moreover, there is a certain tree in the Captaincy of São Vicente, which is called in the language of the Indians obirá paramaçacî, (57) which means 'wood for ills': three drops only of the sap serves amply as a purge and an emetic. If any one swallow a quantity such as [might be contained] in the shell of a nut, he will die without delay."

"57. Obirá paramaçacî, 'wood for ills:' I have made diligent search to identify this tree or shrub, but so far without success. Dr. A. Hamilton Rice suggests that it is the plant used by natives to poison fish in streams."

12: Magalhães de Gandavo--53-58 (1576) 1922 Tupinamba 1-6
116, 136

"As this Province is of great extent and for the most part uninhabited and filled with very tall trees and dense thickets, it is not to be wondered at that there should be a vast diversity of animals and fierce poisonous reptiles: even among us [Portuguese], with the ground cultivated and thickly settled, very large snakes grow in the brambles, and they tell many notable stories about them. There are other reptiles and harmful animals which may be found scattered in the heaths and thickets; although the inhabitants kill them at every opportunity, they have not been able to exterminate them, as we know. How much more then [is this to be expected] within the Province, where the climate and the quality of the land breezes are no less conducive to their propagation than is the ground itself with its many thickets, as I have mentioned, favourable to their rearing. Although Nature had dispersed great quantities of foul insects and animals throughout the land, there were no domestic animals there when the Portuguese began to settle. [54] But after they had become acquainted with the country and had recognized the profits to

12: Magalhães de Gandavo--53-58 (1576) 1922 Tupinamba-2
116, 136

be made out of stock-raising, they began to bring horses (60) and mares from Cape Verde Island, so that today the raising of this stock has become general throughout all the Captaincies of the Province. There is also a great quantity of cattle which was brought from the same island to those parts, cows and oxen being especially abundant; and they are increasing rapidly on account of the good pasturage. The other animals found in this land are naturally wild; and there are some strange ones that have never been seen in any other country, which I shall now describe here, beginning first with those that are eaten

---

"60. The importance of the assistance rendered by horses in the conquest of Spanish America appears to be entirely unknown in the early accounts of Brazil. The Indians had great fear of horses, and the Spanish conquistadores taking advantage of this fear told them that their horses were gods and capable of all sorts of remarkable feats. Every one of the early relations speaks of the horse as being the most important and valuable part of the expedition. The raising of horses in Brazil seems to have been only a commercial proposition in the XVI century."

here and with whose flesh the inhabitants are abundantly supplied in all the Captaincies.

There are many deer; and a great variety of the hog species; namely, the wild boar as in this country; and others, smaller, which have the navel on the back, (61) of which a very large number are killed. And there are others that are eaten that are bred on land but can go in the water; they run very little because their hind feet are long and their front ones short; so that Nature has provided them with the ability to go under water in order to preserve their lives; they dive under water every time they see any one or any-[55] thing that frightens them. (62) And their meat, as well as that of the others, is very

---

"61. The peccary, the animal 'with the navel on the back,' is described many times in the XVI century literature relating to America. These animals were called by the first Spanish travellers puercos monteses, and the object which the early observers took to be the navel is only a gland giving forth a disagreeable odour, which had to be removed immediately after killing to prevent the contamination of the flesh. This gland serves the same purpose with these animals as the musk glands of the musk rat and the musk ox, and the odour glands of the goat.

62. Capivara, the largest known rodent."

12: Magalhães de Gandavo--53-58   (1576) 1922   Tupinamba-4
116, 136

savoury, and so wholesome that it is given to the sick, for it is beneficial for all ailments and does harm to no one.

There are animals which they call *antas* [tapir] shaped like a mule but not so large, with a narrower muzzle and a long upper lip like an elephant's trunk. Their ears are round and their tails not very long: they are ashy-grey on the body and white on the belly. These *antas* go to pasture only at night, and as soon as dawn arrives, they hide themselves in swampy growth or in any concealed places they can find, and there they remain the whole day, hidden like nightbirds to whom daylight is hateful, until dusk again, when once more they go out to feed, as is their custom. The meat of these animals has the flavour of beef which it resembles in all particulars.

There is another animal about the size of the hare called *cotía* [coati]; (63) and it resembles it in appearance and flavour. These *cotías* are reddish-brown and have small ears and a tail so short that it can scarcely be seen.

There are other larger ones known as *pacas*, which have a round muzzle and are about the build of a cat with a tail like the cotía. They are [56] greyish and mottled, spotted with white over the whole body. When they wish to stew them for eating, they take off

……

"63. Also called *aguti*."

12: Magalhães de Gandavo--53-58 (1576) 1922 Tupinamba-5
116, 136

the hair as in the case of a sucking pig, and do not skin them, because the hide is very tender and savoury; the meat thereof is also tasty and one of the best in the country. There is another remarkable animal, which, in my judgment, is the strangest of all animals that have been seen up to the present time. They are called tatús [armadillos] and are about the size of a sucking pig; They have a shell like that of a tortoise which is divided into many jointed plates, so arranged that they look like an armoured horse. They have a long tail covered with the same shell; their muzzle is like that of a sucking pig, although somewhat sharper, and nothing projects beyond the shell save the head. They have short legs and live in burrows like rabbits. The meat of these animals is the best and most prized of any in the land, and the flavour is almost like [that of] chicken.

There are also rabbits like those of our own country, from whose appearance they differ in no respect.

Finally, all the inhabitants have access to them, as well as to all other varieties of game which I have mentioned, and they can kill anywhere as much of it as they desire, with little [57] effort, for they are not restricted by game laws as in Portugal; and a single Indian (if he be a good hunter) is enough to furnish a household with meat from the forest; and scarcely a day passes without his killing either a pig or a deer, or some of the other animals I have mentioned.

There are other wild animals in the Province, which are harmful to game as well as

12: Magalhães de Gandavo--53-58 (1576) 1922 Tupinamba-6
116, 136

to the cattle of the inhabitants: they are called tigres [tigers], although there most people call them oncas [jaguars]; but some people, who have seen tigers elsewhere and recognize them, affirm that they are such. These animals naturally resemble cats from which they differ in one point only, their size, for some are as large as a calf and others are smaller. Their coats are of many distinct colours, to wit, streaked with white, brown or black. When they are hungry, they enter the corrals and kill many heifers or young bullocks, which they carry off to the forest to eat: they do the same to any animal they may encounter. And consequently, when they are very famished, they will attack a man. . . . On the other hand, when they are satiated, they are very cowardly and so pusillanimous, that any dog who runs at them is enough to put them to flight; and sometimes they are so harried with fear that they climb a tree and there allow themselves to be shot with arrows without any resistance."

12: Magalhães de Gandavo--58-61 (1576) 1922 Tupinamba 1-3
116, 136

"There is in that country another species of animal called cerigoês [opossum], which are greyish and about the size of a fox: they have an opening lengthwise in their bellies so arranged that there is a pouch on each side (65) in which they [59] carry their young. And each young one has a teat in its mouth which it never lets go until it is weaned. Of these animals it is affirmed that they never conceive the young in the belly but only in these pouches, because of all that have been taken none have been pregnant. Moreover, aside from this, there are other very likely conjectures, [according to which] it is considered impossible for them to bear young as all other animals do (according to the laws of Nature).

A certain animal is found also in those parts which is called perguiça (66) [sloth] (of about the same size as these [the cerigoês]); it has an ugly face and claws almost as long

. . . .

"65. Both Piso and Anchieta state that this animal smells very badly. Piso adds that the tail dried and triturated is used by the inhabitants of America for medicinal purposes.

66. The Brazilians called it aig or ai."

as a finger. It has on the back of the head a long shock of hair which covers its neck; and it walks always with its belly on the ground, without ever standing on its feet like other animals; and thus it moves about with such halting steps that, even if it crawls with the utmost effort for fifteen days, it will not get farther than a stone's throw. Its food is the leaves of trees and in these it spends most of the time: it needs at least two days to climb a tree and as long to come down. And even though they kill them with clubs and other animals pursue them, they never move more rapidly at one time than at another.

[60] There is another species of animal in that land called tamendoâs [ant-eater] which are about the size of sheep: they are grey and have a very long muzzle, narrow underneath; their mouth is not wide like the mouth of other animals but is so narrow that it will scarcely admit two fingers. They have a very thin tongue which is almost three palms in length. The females have two teats on the breasts like a woman, and an udder is located at the back of the neck, between the shoulder-blades, from which the milk runs down to the teats where the young suck. Also each one has two finger nails on each paw as long as the middle finger, and broad, shaped like a gouge. They also have a very silky, long-haired tail, as long almost as that of a horse. All the extremes found in these animals are necessary to preserve their life; for they eat nothing but ants. And as this is the case, they go and scratch in the ant-hills where the ants are: when the ants are aroused, they stick out their tongue and lay it where they have been scratching, and as fast as it is

covered with ants they draw it into their mouth, and they keep on doing this until they are satiated. When they wish to shelter themselves or to hide from anything, they raise their tail over their back and under the long silky hair they are entirely covered so no part of them is visible.

[61] There are many monkeys in the land and of many species, as is already known: and because they are so well known everywhere, I shall not particularize here very extensively on their characteristics. I shall treat only in a few brief words of one thing about them which among others deserves mention.

There is a red variety not very large which gives forth a very sweet scent, perceptible to any one who approaches them, and if one strokes them with the hand or they happen to be sweating the odour is much stronger and is perceptible to every one in the vicinity. Of these there are very few in the land and they are found only far inland, in the sertão.

There is a black variety larger than these, which have a beard like a man: they are so bold that it often happens when the Indians hit one of them that he will pull the arrow out of his own body with his hands and hurl it back at the one who shot it. By nature they are very brave and the most untractable of all the varieties of the region."

12: Magalhães de Gandavo--61-64 (1576) 1922 Tupinamba 1-4
116, 136

"There are two very small varieties of monkey on the coast not much larger than a weasel; namely, one kind quite tawny and the other greyish, which are commonly called sagóis [saguin]. (67) The tawny ones have a very fine [62] coat and resemble a lion, both in face and in the shape of the body: they are very beautiful, and are found only in Rio de Janeiro. The greyish ones are found to the northward in all the other Captaincies. They are also much prized, but they are not so pleasing to the eye as the former. Both kinds are so tender and delicate by nature that when they take them from their native habitat to ship them to this Kingdom, as soon as they reach a colder atmosphere nearly all die, and it is a wonder if any one survives [the voyage].

Back in the forest also there are many large snakes of different species, which the Indians call by different names according to their peculiarities. There are some in the

---

"67. This was the variety most sought for exports. Pigafetta mentions them. 'There are also a variety of monkeys very beautiful to see, of a yellowish colour, which resemble little lions.' Several of them are mentioned in the cargo of the ship Bretoa, 1511."

land so immeasurably large (68) that they can swallow a deer or any other similar animal whole. But this is not so astonishing, since we can see in our own country today rather small snakes which will swallow a hare or a rabbit in the same way, although they have a gullet which at sight seems little larger than one's finger: and when they swallow these animals it dilates and gives in such a way that the whole animal passes within and they keep on swallowing until it arrives at the stomach, as is well known among us. How much more likely then that these of which I speak [63] will find less difficulty, on

---

"68. This is undoubtedly the snake called by the natives sucuryuba, or tapiiara, about which Anchieta (Latin Letter) relates the following:

'These snakes, they say, will swallow certain large animals and are called by the Indians tapiiara [220] * * * then, as their stomach is not able to digest it, they lie on the ground as though dead, without being able to move until the belly decays at the same time as the meal. Then the birds of prey tear out the stomach and eat it with its contents, after which the snake much disfigured and half devoured begins to take shape again, new flesh grows and skin extends over it, and it comes back to its former appearance."

12: Magalhães de Gandavo--61-64 (1576) 1922 Tupinamba-3
116, 136

account of their great size, in swallowing any animal on earth, no matter how large.

There are others of another species, not so large as the former, but more poisonous. (69) They carry at the end of their tail something like a rattle, and wherever they go they keep on sounding it; and whoever hears this takes care to protect himself from them. Besides these, there are many others of different species (which I do not enumerate, for fear of being prolix) which are for the most part so harmful and poisonous (especially those they call gerarácas [vipers]) that, if a person is bitten, it is marvellous if he escapes; and the longest time he will survive is twenty-four hours.

There are also some very large lizards in the fresh water lakes and rivers, whose testicles have an odour more fragrant than musk; and whatsoever clothing they touch,

---

"69. Anchieta (Latin Letter) calls these jararacas and says that they are encountered everywhere, even in the houses. Although these snakes are very poisonous, Anchieta says there is a remedy against their poison which is sometimes successful; and the Indians say that, if a man once escapes death, he can be bitten in the future any number of times without running the risk of his life, and actually the man bitten feels less pain than at the time of the first bite."

the scent will remain in it for several days. (70)

There are in that Province many other animals and venomous reptiles of which I shall not treat, for they are so many and in such wealth of varieties that it would be a long narrative just to name them here and to catalogue their characteristics, there being, as I say, such an infinite num-[64]ber of them in those regions, where on account of the nature of the soil and of the climate, one could not expect otherwise. Because the winds which proceed from inland become infected with the decay of plants, grasses and swamps, which are fertilized by the influence of the sun which plays so large a part in these things: thus are created very poisonous animals which are to be found in the maritime regions and back in the *sertão* in innumerable quantities, as I have already indicated."

"70. Las Casas (*Apologetica Historia Sumaria.* Madrid, 1909, p. 27), says 'although this odour is very sweet, it is so penetrating that it becomes nauseating, taking away all desire for food. At the present time I have some of it which has been in my possession more than sixteen years, and is as strong today as though it had just been obtained.'

It is not the testes which are meant, but the musk glands located near the cloaca."

12: Magalhães de Gandavo--65-66 (1576) 1922 Tupinamba-1-2
116, 136

Among all things that may be mentioned in the present history, the most pleasing and beautiful offered to human sight is the great variety of delicate and brilliant colours of the countless birds which breed in the Province: because these are of such diversity, I shall speak only of the ones about which something [interesting] may be noted, or of the ones most esteemed by the Portuguese and Indians who live there.

There are in the Province very handsome birds of prey of many species; namely, eagles, falcons, hawks, and others of divers kinds and colours which have the same characteristics. The eagles are very large and powerful; and they swoop down with such fury on any bird or animal they wish to seize, that sometimes one may be seen so intently pursuing its prey that it will strike against the house of a colonist, and there fall in sight of all the people without being able to rise again. The Indians of the country are accustomed to take the young [eagles] when very small and raise them in cages, so that when they are grown they can use their feathers to bedeck [66] themselves. The falcons are like those of this country, but there is one variety whose feet are so covered with feathers, and so velvety, that one can scarcely see the claws. They are so swift that it would be a miracle for any bird or prey to escape them, once it is attacked. The hawks are also very quick and powerjul, especially the small variety, which, numerous as merlins, will attack a partridge and carry it off in their talons. And, furthermore, they are so daring, that it often happens when they are after a bird, they will pounce upon it right before people,

12: Magalhães de Gandavo--65-66 (1576) 1922 Tupinamba-2
116, 136

and will not withdraw nor let go, however much one tries to frighten them. The other kinds of birds in the region, those edible, of which the inhabitants avail themselves, are the following."

12: Magalhães de Gandavo--66-67 (1576) 1922 Tupinamba-1-2
116, 136, 262

"There is a certain variety [of fowls] called *macucagoás* which are black and larger than hens: they have three layers of meat on the breast, (71) and are fat and tender; thus the inhabitants hold them in much esteem, for they are very savoury, more so than any fowls which are eaten among us.

There is another variety almost as large which they call *iacú* [ocus] (72) and which we call *galhinas do mato* [forest-hens]. They are grey and black and have a white circle on their head, and a red neck. Many of them are killed because they are very savoury, for they are among the [67] best birds of the forest. There are also in the country many *perdizes* [partridges], *pombas* [pigeons], and *rolas* [doves], as in Portugal, and many

. . . .

" 71. According to Piso, the skin is in three layers. But the writer's intent seemed to be to describe the three separate folds of meat which in a roast fowl would naturally appear distinct. To any one who has carved the breast of a roast turkey the meaning will be clear.

72. According to Piso, one of the pheasant species a little smaller than a hen, which took its name from its peculiar cry, *iacu, iacu*."

12: Magalhães de Gandavo--66-67 (1576) 1922 Tupinamba-2
116, 136, 262

patos [ducks] and adens [wild ducks] (73) in the lakes and rivers of the coast: there are many other birds of different species which are no less tasty and wholesome than the [varieties] eaten among us [in Portugal] and held in most esteem."

"73. Probably a species of wild mallard duck."

12: Magalhães de Gandavo--67-69 (1576) 1922 Tupinamba-1-3
116, 136, 231

"The parrots of those regions are of many kinds and very beautiful, for some have already been seen here [Portugal]. The best of all, which are rarely found in the country, are very large, larger than falcons, and are called anapurús. These parrots are of many variegated colours, and breed in the depths of the sertão: after they are captured they become so tame, that they lay their eggs in the houses and adapt themselves more to living with mankind than does any other bird whatsoever, however tame or domestic it may be. And for this reason they are held in so much esteem in those parts that among the Indians they have the same value as two or three slaves: so, the Portuguese as well, when they are able to obtain them, hold them in the same esteem, because they are extremely beautiful and adorned as I have said with brilliant and delicate colours, so that they exceed in mag-[68]nificence all the other birds of the country. There are others almost as large as these, called camindés, (74) which are all blue except for a few

---

"74. The variety of parrots from Brazil is infinite, and it is hardly within the limit of this book to identify the various species in modern terms. Magalhães' descriptions are scarcely sufficient to enable one to be scientifically accurate in all cases. However, here are submitted a few of them: Tupi camindés, called by the Portuguese arara vermelho, (L) 'macrocercul;' ararás, 'macrocercus macao;' coricas, 'Psittachus aestivus;' tuyns, 'Psittachus Conurus;' marcanáos, 'Psittachus Illigeri.'"

yellow feathers in the wings. These also are very beautiful, and esteemed of great value by any one who obtains them.

There are others in the depths of the *sertão,* about the same size, called *aráras* [macaws], which are red, with a few yellow feathers; their wings are blue and they have a very long beautiful tail. There are smaller ones which speak more readily and better than all others, and it is this species which are there called the true parrots. It is these the Indians bring down from the forests as merchandise to barter with the Portuguese. They are about the size of pigeons, bright green with the head almost entirely yellow, and with red shoulders. There is another variety on the coast, among the Portuguese, of the same size, which are called *cor´icas*: they are entirely covered with dark green feathers and have a blue head the colour of rosemary. Of this variety of parrots there are more in that country than of crows or starlings here; they are not esteemed so much as the others because they frequently play truant, and aside from this they speak with difficulty and at the price of much patience. But when they do speak they surpass all the others, [69] and are accordingly prized. And that is why the Indians of the land are accustomed to pluck the feathers while young, and to dye the birds with the blood of a certain toad to which they add other ingredients: and when the feathers grow out once more they are exactly the colour of the real ones. Thus it often happens that the Indians deceive people

12: Magalhães de Gandavo--67-69 (1576) 1922 Tupinamba-3
116, 136, 231

by selling them for the true species. There are also some very small parrots which come from the sertão, a little larger than sparrows, which they call tuyns [parakeets]: Nature covers them with very fine green feathers of a solid colour; their beaks and feet are white and their tails very long. These talk also and are very pretty and extremely pleasing. There are others on the coast about the size of blackbirds, which they call marcanáos: they have a very large head and a large thick beak; these also are green, and talk, like all the others."

12: Magalhães de Gandavo--69-71 (1576) 1922 Tupinamba 1-3
116, 136

There are some notable birds also in those parts besides those to which I have referred, of which I shall make mention: now I shall treat especially of the sea-birds called goarás [red ibis]: these are about the size of gulls. The first feathers with which Nature clothes them are white without any mixture, and extremely fine. After a period of about two years, they moult, and another coat appears, this time very fine and all [70] grey. After the same lapse of time they again moult, when they are covered with black without mixture. After a certain time they change again, and their new feathers are red, of the finest pure crimson to be seen anywhere, and in this [coat] they finish their days. (75)

There are certain birds found inland in the Captaincy of Parnambuco, twice the size of the galos do Peru [turkey]: they are greyish, and have on their heads above the beak a very sharp spur like a horn, striped dark brown and white, the length of which is about a palm, and three similar ones on each wing but somewhat smaller, namely, one at the shoulder, one at the middle joint, and the other at the wing tip. These birds have a beak like [that of] the eagle and thick, very long feet. They have callosities on their knees as

---

"75. Hans Staden in his Captivity (p. 54), says:

'And a peculiarity of the said birds Uwara is that when they are young the first feathers which they grow are whitish gray, the next, however, when they become fledged are of a blackish gray, and with these they fly about a year. After which they become as red as any red paint."

large as big fists. When they fight with other birds they turn sideways so as to aid themselves with all the arms that Nature has given them for their defense. (76)

There is another variety of bird in those parts whose name is well known to all here [Portugal]: they are more like terrestrial animals than birds, for the reason which I shall presently mention; however, as they are really birds and as such should be described, for they have a birdlike appearance, I shall not fail to mention them [71] here, as I have all the other [birds]. They are called hemas (77) [emus]; they are as heavy as a

---

"76. Anchieta, in his Latin Letter, calls them anhima. Piso states that they are like the turtle-dove in this respect, that when one of them dies the mate grieves to death over its companion.

77. According to Piso the native name was nhandu-guaçu. He says that they are much praised as food by the inhabitants; that they are similar in habits to the ostrich, but their feathers are not so fine. It is the Emu or Rhea Americana."

12: Magalhães de Gandavo--69-71 (1576) 1922 Tupinamba-3
116, 136

large sheep, and have legs which; from the shoulder where they join the wings, are as long as the height of a man. Their neck is excessively long and their head is no larger than that of a goose; they are variegated grey, white and black, on the body; they have beautiful feathers which here [Portugal] it is our custom to wear on hats and caps, especially gallants and those who profess the military art. Like any other animal of the field, these birds feed on grass, and never rise off the ground nor fly like other birds, but only spread their wings and beat the air with them as they run along the ground; therefore they frequent only the prairies where they are not hindered with brush or trees, but can run and fly in the manner I state."

"There is such abundance of savoury, wholesome fish caught both in the high seas and in the rivers and bays of that Province, in the advantages of which the inhabitants of all the Captaincies generally participate, that the abundance of fish alone would be sufficient to sustain them amply, even if there were no meat or any other kind of game, as enumerated above. Without considering the great variety of fish which ordinarily do not differ in appearance from those of hereabouts [Portugal], I shall treat now in particular of a certain species which they have in those parts and which they call peixes bois (78) [sea-cows]: they are so large that the largest weigh forty or fifty arrobas. (79) They have a

. . . .

"78. Thevet (France Antarcticque) relates how the natives used the leather of the manatee for shields and foot wear and how they sought a stone in its head which cured the owner of calculus, how the natives rendered much oil from them with which the African negroes used to rub their bodies, and how a Spaniard had taken one back to Spain where it lived thirty years in a tank, and became so tame it would eat out of his hand. Anchieta (Latin Letter) says the native name was iguaraguâ.

79. The arroba equals about 32 pounds."

12: Magalhães de Gandavo--72 (1576) 1922 Tupinamba-2
116, 136

muzzle like [that of] a cow, and two stubby fins with which they swim, similar to arms. The females have two teats with the milk of which they nourish their young. Their tail is wide, blunt and not very long. They have no resemblance to fish, save that their skin seems like that of a tuninha [dolphin]."

12: Magalhães de Gandavo--72-73 (1576) 1922 Tupinamba
116, 226

"These fish [AW: Manatees] for the most part are [73] found in the rivers or bays of the coast, usually where a river or stream runs into the salt water, because they stick their heads out of water and graze upon the herbs which grow in such places, and they eat also the leaves of a tree which is called mangues [mangrove] of which there are many along the banks of the rivers. The inhabitants [AW: the fishermen referred to here may be Portuguese] of the country kill them with harpoons, and also they take some of them in weirs, for they swim into such places with the flood tide, and with the ebb go back again to the sea whence they came."

12: Magalhães de Gandavo--73-74 (1576) 1922 Tupinamba 1-2
116, 136, 226

"There is another fish which they call camboropíns which are about the size of atuns [tunny fish]. These fish have very hard scales, larger than [those of] other fish: these, too, they [AW: the fishermen referred to here may be Portugese] kill with harpoons, and when they desire to catch them they go out on a point [of land] or a rock, or other similar place adapted to the purpose. And a good fisherman, (so that he may not waste his shot) when he sees them coming lets them pass by, and waits until they are in a position so that he can harpoon them from behind; thus the harpoon [74] enters the fish, despite the scales which as I say are so hard that, if the harpoon should happen to strike them fairly, it would be a wonder if it penetrated. These are among the best fish of those parts because, aside from being very well flavoured, they are also very wholesome, and of a firmer quality than any other dish in the country.

There is also another species called tamoatás (80) which are about the size of sardines and grow only in fresh water. These fish are cover with shells, laminated like the

---

"80. Tamoatás, called in Portuguese peixe do matto, 'forest fish,' or soldado, 'soldier.'"

12: Magalhães de Gandavo--73-74 (1576) 1922 Tupinamba-2
116, 136, 226

coverings of the tatús which I mentioned above, and are very savoury; and the inhabitants of the land hold them in much esteem."

12: Magalhães de Gandavo--74-75 (1576) 1922 Tupinamba-1-2
116, 136, 262

There is also a species of very small fish like xarrocos, which they call mayacús; (81) these are so exceedingly poisonous, especially the skin, that if one were to take only a mouthful he would die withing the hour, for there is no remedy known in the land which counteracts or delays at all the violence of this death-dealing venom. Some Indians of the country risk eating them after skinning them and removing the whole of that part where they say the poison is contained. But in spite of this they sometimes die. These fish, as soon as they are taken out of the water, swell up so that they look like a bladder full of wind: and in addition to this characteristic, they are so tame that [75] one may catch them without difficulty with the bare hands; often they lie so quietly by the bank that any one seeing them would be tempted to take of, and even to eat of them if he were not aware of [their poisonous nature]. I do not recall any other fishes of those parts which deserve mention, for none of the others, as I have said, differs from those of this country [Portugal]: a great number of them are of the same species; but they are more

---

"81. This is a fish very much resembling the catfish, except that it has not the poisonous spikes and the long whiskers."

12: Magalhães de Gandavo--74-75 (1576) 1922 Tupinamba-2
116, 136, 262

savoury, and so wholesome that they are not injurious and are not forbidden to the sick, and they are very digestible in any sort of illness; under all conditions one may eat of them without affecting the health."

12: Magalhães de Gandavo--83 (1576) 1922 Tupinamba
116, 101

"Now that we have treated of the land and of the things in it that are created for man, it seems fitting to speak here about the natives: and in this category we shall not mention all, but only those who inhabit the coast, and those parts of the sertão many leagues inland with whom we have communication. Although these natives are much divided and have many different names for their tribes, still they are one in their appearance, their condition, their customs and their heathen rites. And if they differ in any way in those regions, it is so little that it is not necessary to point this out or to attend to such matters among the more notable characteristics which are generally common to all, as I shall now relate."

12: Magalhães de Gandavo--83 (2) (1576) 1922 Tupinamba
116, 142

"These Indians are of a dark brown colour with sleek hair; the face is flattened and some of their features resemble [those of] the Chinese; (88) for the most part they are well set up, lusty and of good stature."

'88. Vaz Caminha says: 'Their appearance is dark brown, somewhat reddish. They have shapely faces, shapely noses, and shapely figures, and they go naked.''

12: Magalhães de Gandavo--83-84 (1576) 1922 Tupinamba
116, 181

"....a very brave people who esteem [84] death lightly, daring in war and of very little prudence. They are very ungrateful, inhuman and cruel, inclined to fight and extremely vindictive. They live at their ease, without any preoccupation save eating, drinking and killing people; and so they grow very fat, but with any vexation they immediately grow thin again. Many times their imagination has such power over them, that if one desires the death of another and suggests to him that he will die on a certain day or on a particular night he will die at the end of this period. They are very fickle and changeable; they readily believe whatever they are urged to believe, however difficult or impossible it may be, and with a little dissuasion they as readily reject it. They are very dishonest and given to sensuality, giving themselves up to their vices as though they were without human reason: (89) nevertheless in their congress, the males with the females, they have due reserve and show a certain modesty."

"89. The reader is referred to Gabriel Soares de Sousa (Tratado Descriptivo. Chap. CLVI) for a description of the vices and sensuality of the Tupinambas. One may recall that the earliest accounts of the natives of this continent accused them of sodomy. A large portion of Las Casas' defense of the Indians was to show that this charge was unfounded."

12: Magalhães de Gandavo--84-85 (1576) 1922 Tupinamba
116, 197

"The language spoken along the whole coast is the same, although there is a difference in certain words in some places, but not so much that they fail to understand one another; and this as far as the twenty-seventh degree: from there up there is another kind of aborigines about whom we have not so much information, who [85] speak another language. The language I speak of, the one common to the coast, is very soft and easily learned by any of the tribes."

12: Magalhães de Gandavo--85 (1576) 1922 Tupinamba
116, 192

"There are some words of it [the language] which are employed only by females, and others serve only for the males."

12: Magalhães de Gandavo--85 (2) (1576) 1922 Tupinamba
116, 181

"It [the language] lacks three letters; one does not find in it, namely, F, nor L, nor R, a very wonderful thing, for they have neither Faith, Law, nor Ruler; and thus they live without order, [having besides no idea of] counting, weights or measures."

12: Magalhães de Gandavo--85 (3) (1576) 1922 Tupinamba
116, 775

"They adore nothing, nor do they believe that after death there is glory for the good and punishment for the wicked. Their belief in the immortality of the soul is only this, that their dead will go through a future life wounded or cut in pieces or in the condition in which he left this life."

12: Magalhães de Gandavo--85 (4)   (1576) 1922   Tupinamba
116, 764

"And when one of them dies, their custom is to bury him in a hole seated on his feet with the hammock beside him that served him for a bed in life. (90) Then for the first few days his relatives place food on the grave, and some of them are even accustomed to put the food in the grave at the time of burial; and they absolutely believe that they eat the food and sleep in the hammock which is with them in the grave."

"90. Burial in a sitting posture is a common habit among primitive peoples, and the custom of placing articles of daily use and food in the grave or on the grave is so widespread that it needs no comment. A reading of the literature of the ancient Egyptians gives one the best idea of the primitive psychology underlying these customs."

12: Magalhães de Gandavo--85-86 (1576) 1922 Tupinamba
116, 622

"These people have no king or any one to administer justice, except a chief in each village who is like a captain, whom they obey voluntarily and not through con-[86]straint. (91) When he dies his son succeeds him; his only function is to lead them in war and to give them counsel as to how they should conduct themselves in battle; but he does not punish their evil deeds nor command them against their wills."

"91. Nicolas Barré says: 'In each village he who has been the most valiant, that is to say, he who has captured and killed the most prisoners, is by them appointed their king. ***'"

12: Magalhães de Gandavo--86-87 (1576) 1922 Tupinamba
116, 721, 682, 627

"The war they carry on today amongst themselves was not caused by conflict of laws or customs nor on account of greed or self-interest, but because at some ancient date some one had happened to kill another, as occurs today (for they are very revengeful and live, as I have said, having absolutely no superior whom they obey and fear); the relatives of the dead man formed a league against the killer and his tribe, and they pursued one another with such hatred that they became divided into different bands and remained enemies, as they are today. In order that these dissensions might not spread, and that they might the better keep peace among themselves and become stronger against their enemies, they decided to put an end to them [the dissensions] by means of the following remedy: when it does happen that one kills another, the relatives of the assassin hold court over him and then drown him in the presence of all. In this way the friends of the dead man are satisfied and both parties remain in friendly relations as before. But as this rule is voluntary and is not enforced with rigour,[87]and no one is under judicial obligation, nor does every one wish to follow this proceeding, they soon get into the way of dividing themselves into clans and rising one against the other, as has been said."

12: Magalhães de Gandavo--87 (1576) 1922 Tupinamba
116, 342

"These Indians live in villages: each village has seven or eight houses which are very long like a rope walk or warehouse, constructed of wood almost entirely, and covered with palm leaves or other similar forest plants: they are filled with people from one end to the other, each person having his allotted place with a location for the hammock in which he sleeps: thus they are side by side in rows; and in the centre of the house there is an open passage, which, like the passage way in a galley, is used by everybody to go to his sleeping quarters."

12: Magalhães de Gandavo--87 (2) (1576) 1922 Tupinamba
116, 261, 576

"In every house all live together in harmony, without any dissension amongst them: on the contrary, they are so friendly with one another that what belongs to one belongs to all, and when one of them has something to eat, no matter how small, all his neighbors share in it."

12: Magalhães de Gandavo--87-88 (1576) 1922 Tupinamba
116, 574

"When any one goes on a visit to their villages, as soon as he is seated, it is the custom for some of the girls with dishevelled hair to come up and receive him with great lamentation, shedding many tears, asking him (if he be a native) where [88] he has been and what are the hardships he has endured since he left [home], bringing to mind many disasters which might have happened; in a word, seeking to provoke tears by using the saddest and most feeling words they can think of. And if he be a Portuguese, they curse the misfortune of their ancestors who were not fortunate enough to live and behold a people so valiant and so enlightened as are the Portuguese, from whose country all good things come, indicating some of the things they hold in most esteem. This reception that I have described is so customary amongst them that it is a miracle if they omit it, except when there is malice toward those who come to visit them, or when they are planning some treachery."

12: Magalhães de Gandavo--88 (1576) 1922 Tupinamba
116, 304

"The affectations and adornments which they use consist of having the lower lip pierced and a very long stone put in the hole. Others have their faces full of holes and stones, thus appearing very ugly and disfigured: this is done to them while very young."

12:Magalhães de Gandavo--88-89 (1576) 1922 Tupinamba
116, 302

"They are also accustomed to pull out the beard, and they do not allow hair to grow on any part of the body except the head, and even on the lower part of it they pull it out. The women prize their hair highly, and wear it very long, clean and well combed, and most of them wear it braided. Both the men and the [89] women are accustomed at certain times to stain themselves with the juice of a certain fruit called genipápo, which is green when it is squeezed out, but after they put it on their bodies and it dries, it becomes very black, and, however much they wash, it will not come off for nine days."

12: Magalhães de Gandavo--89 (1576) 1922 Tupinamba
116, 582

"It is their custom to marry the women who are their nieces, the daughters of their brothers or sisters; these are considered their legitimate and true wives. Fathers of the women can not refuse them, nor can any persons other than their uncles marry them. They have no wedding ceremony or any usage, except that each man takes to himself a wife when he arrives at a certain age which is about fourteen or fifteen. (92)"

"92. Nobrega relates that a father before bestowing his daughter in marriage exacts a certain amount of labour from the suitor. He does not state the term of service."

12: Magalhães de Gandavo--89 (2) (1576) 1922 Tupinamba
116, 595

"Some men have three or four wives, but they esteem the first above the rest and she enjoys more consideration than the others. This obtains generally among the chiefs, who on account of their position and the dignity that accords with it regard it highly thus to be distinguished from the others."

12: Magalhães de Gandavo--89-90 (1576) 1922 Tupinamba
116, 838, 588

"There are some Indian women who determine to remain chaste: these have no commerce with men in any manner, nor would they consent to it even if refusal meant death. (93) They give up all the duties of women and imitate men, and follow men's pursuits as if they were not women. They wear the hair cut in the same way as the [90] men, and go to war with bows and arrows and pursue game, always in company with men; each has a woman to serve her, to whom she says she is married, and they treat each other and speak with each other as man and wife."

"93. It may have been that Orellana during his descent of the Amazon encountered some of these women, either fighting in the ranks with the men, or in sufficient number by themselves to be noticed. Having in mind the stories of the Amazons of antiquity, he did not hesitate to give the same name to the native Brazilian women whom he encountered, and to call the river the 'River of the Amazons.'"

12: Magalhães de Gandavo--90 (1576) 1922 Tupinamba 1-2
116, 846

"The first act of all other Indian women, after giving birth, is to bathe in a stream; [after which] they seem as well as if they had not been in travail: and they do the same thing to the child which they have borne. In their stead, their husbands remain in the hammocks and are visited and taken care of, as though they were the ones just delivered. (94) And this comes from the fact that the women have great esteem for the fathers of

"94. The origin of the custom of the *couvade* (from French 'couver,' to brood) is lost in antiquity. The early Roman historians mention its prevalence among many of the so-called barbarous tribes, and since then it has been noted by travellers and explorers in nearly every part of the world. In the so-called civilized countries of today it appears only in survivals in folklore. The custom has been observed especially among the natives of Guiana, as well as in other parts of South America and in North America, and extensive accounts are readily accessible (Brett--*The Indian Tribes of Guiana: their Condition and Habits.* London, 1868. Lafitau--*Moeurs des Sauvages Amériquains.* Paris, 1724). It is believed the custom began early in tribal development during the period of change from matriarchal descent to patriarchal descent, when the ceremony was tantamount to formal acknowledgment of the paternity of the child on the part of the father, and the acceptance of the child as his ward, to be properly brought up by him and instructed in tribal matters. The ceremony was usually accompanied by numerous taboos, abstention from animal food, so that the child might not acquire the characteristics of the animals eaten, and so on."

12: Magalhães de Gandavo--90 (1576) 1922 Tupinamba-2
116, 846

their children, and are extremely anxious after bearing them a child to find favour in their sight."

12: Magalhães de Gandavo--90 (2) (1576) 1922 Tupinamba
116, 854

"All the children grow up quite viciously, without any form of chastisement: they are nursed up to the age of seven or eight, unless the mothers in the meantime give birth to another child, which occasionally happens."

12: Magalhães de Gandavo--90-91 (1576) 1922 Tupinamba
116, 855

"[AW: This passage refers to the education of children] There is no education among them to which they give attention; and they are not occupied with any other duties than securing what they eat, [in company] with their fathers under whose protection they are trained to a point when each one is able to provide for himself, without expecting any other inheritance or legacy in order to become rich, [91] save the growth which Nature universally bestows on all animals not endowed with reason."

12: Magalhães de Gandavo--91 (1576) 1922 Tupinamba
116, 181

"The life they live and the cultivation of their sustenance are [accompanied] with little effort, and are much easier than ours; for they have no property, nor do they try to acquire it as other men do; so they live free from greed and inordinate desire for riches, which are prevalent among other nations: [this is true] to such an extent that neither gold nor silver nor precious stones have any value among them, nor have they need of the use of such or any similar objects."

12: Magalhães de Gandavo--91 (2) (1576) 1922 Tupinamba
116, 291

"They all go naked and with bare feet, men and women alike, nor do they cover any part of their bodies."

12: Magalhães de Gandavo--91 (3) (1576) 1922 Tupinamba
116, 352, 513

"The beds in which they sleep are hammocks made of cotton thread which the Indian women weave on a loom made for the purpose: these hammocks are nine or ten palms long, and are attached to cords knotted at the extremities, so as to make a loop at each end by which they are hung up, and they are suspended above the ground about two palms, so that they can light a fire underneath to warm themselves at night, or whenever they require it. (95)"

"95. Cardim relates that 'The Indians are accustomed to have a fire day and night, summer and winter, because fire is their clothing and they are very miserable without fire.'"

12: Magalhães de Gandavo--91 (4) (1576) 1922 Tupinamba
116, 262

"The foods which they plant in their fields and on which they are nourished are those which have been mentioned above, namely, mandióca [manioc] and milho zaburro [maize]."

12: Magalhães de Gandavo--91-92 (1576) 1922 Tupinamba
116, 224

"Besides these, they live on the meat of many kinds [92] of animals which they kill either with arrows, or by the ingenuity of snares and pitfalls, which is their usual method of hunting."

12: Magalhães de Gandavo--92 (1576) 1922 Tupinamba
116, 226, 501

"They live also on shell-fish, and fish which they catch along the coast in flat bottomed boats made of three or four logs bound together in such a way as to resemble the fingers of an extended hand; these will carry two or three people or more, according to the number of logs, because the logs are very buoyant and support a great weight on the water. The logs are fourteen or fifteen palms long and about two or three in circumference."

12: Magalhães de Gandavo--92 (2) (1576) 1922 Tupinamba
116, 181, 565

"All the Indians live without owning property or tilled fields which would be a source of worry, nor have they any class distinctions or ideas of dignities or ceremonies, nor do they need them: because all, as I say, are in every respect equal, and so in harmony with the conditions that they all live justly in that country, and in conformity with the laws of Nature."

12: Magalhães de Gandavo--93-94 (1576) 1922 Tupinamba 1-2
116, 721

"These Indians are always at war with one another and thus there is never peace among them, nor will it be possible (they are so hateful and vindictive) to prevent these disagreements among them by any method, save by means of Christian Doctrine by which the Fathers of the Company are little by little taming them, as I shall relate farther on. The arms with which they fight are the bow and arrow, and they are so skillful with these that it is a marvel for one of them to miss his mark no matter how difficult it may be. They are extremely rapid in shooting, and especially daring in danger, and bold to the last degree against their adversaries. Whenever they go to war it seems to them they have victory assured, and that none of the company is destined to die; hence, on leaving, they say that they are going out to kill, without any other talk or consideration; nor do they believe that they can be defeated. Only a thirst for revenge, without [94] hope of spoils or any other interest, moves them frequently to go in search of their enemies at very great distances, through the mountains, the thicket, deserts and difficult paths.

Others are accustomed to go by sea from one region to another in craft which they call canoas, (96) when they desire to make an attack near the coast."

"96. The origin of the word 'canoe,' which for many years was considered aboriginal American, is so interesting that it is worth while to recall it at this time. This ghost word probably resulted from the careless-[226]ness of a XV century scribe, who while transcribing a MS. of Columbus's Latin Letter misread 'scapha,' the Latin word for 'small boat', as 'canoa,' because of the similarity in appearance. The word not being understood was not translatable and was adopted to indicate boats of the American aborigines. Subsequent travellers to America introduced it among the American aborigines. The word became popular and spread rapidly over North and South America in those regions where there was Spanish or Portuguese contact; and here it was noted by later explorers."

12: Magalhães de Gandavo--94 (1576) 1922 Tupinamba
116, 501

"Canoas are shaped like the shuttle of a loom and made of a single log, and in each one of them there are twenty to thirty rowers. Besides these, they have another kind, the same size as the others, made of bark from a tree, which ride the waves very well, for they are very buoyant though less safe; because if one of these capsizes it goes to the bottom, while if one made of wood capsizes it continues to float under any circumstances. When one of these happens to capsize, the Indians themselves jump into the sea and raise the canoa until it is drained; then once more they get in and continue their journey."

12: Magalhães de Gandavo--94-96 (1576) 1922 Tupinamba 1-2
116, 726

"All their combats are very determined, and they fight with great courage without any defensive arms; wherefore it is a very strange sight to see two or three thousand naked men on opposing sides shooting with bow and arrows at one another with loud shouts and cries, all hopping about with great agility from one spot to another, so that the enemy may not take aim or shoot at any definite [95] individual. Nevertheless they fight in disorder, and often countermand one another's orders to the point of quarrelling, because they have no captain to restrain them or other military officers whom they must obey at such times. But although they lack organization of this sort, on the other hand, they give much consideration to the engagement and are very cautious in choosing the proper time to make an assault on the village of their enemies; they are accustomed to make these attacks at night at the hour when least expected. When it so happens that they are not able to enter a village immediately, being impeded by a stockade which the enemy have built about it for defense, they build another stockade about the village a little way from the first: this they advance each night ten or a dozen steps until the day arrives when it is close to the stockade of their enemies, often so close that they can break one another's heads with their clubs which they hurl at one another. But for the most part those in the village get the best of the fight, and usually the attackers turn back defeated to their own country without obtaining the victory they had intended, and without triumphing over their enemies; and this because they do not have defensive arms or other necessary

12: Magalhães de Gandavo--94-96 (1576) 1922 Tupinamba-2
116, 726

equipment to entrench themselves when they lay siege to their enemies, and to protect them-[96]selves against them."

12: Magalhães de Gandavo--96-97 (1576) 1922 Tupinamba
116, 726, 787

". . . . anything which mystifies them is enough to cause them to withdraw from the undertaking: they are so inconstant and pusillanimous in this respect, that often, departing from their own country with great determination, desirous of exercising their cruelty, they happen to meet a certain bird, or any similar thing which they consider of evil portent, and they do not proceed with the enterprise, but then and there hold a consultation and decide to turn back, without a single dissenting voice in the company against t[illegible] decision. If any one should misuse the omens he could easily be frightened at all times, although they may be very close to winning a victory; for it happens that a besieged village is sometimes almost ready to surrender when a parrot within will speak certain words which they consider inspired; they raise the siege and flee without waiting for the success which time promised them, believing without doubt that if they did not do so, they would all perish at the hands of their enemies. But aside from this pusillanimity to which they are subject, they are very bold, as I have said, and are so confident in their valour that there are no opposing forces so powerful as to frighten them, or to make them deviate from their barbarous and vindictive ten-[97]dencies."

12: Magalhães de Gandavo--97-99 (1576) 1922 Tupinamba 1-3
116, 721, 628

"In the Captaincy of São Vicente, Jorge Ferreira being Captain at the time, it happened that there was an attack on a village not far from the Portuguese settlement, and during the assault they killed the son of the head-man of the village. And because [the son] was well liked and beloved by all, there was no one who did not weep for him, showing with tears and lamentations how sorry they were for his death. But the father, ashamed and affronted for not yet having taken vengeance, asked all those that loved him to conceal the loss of his son, saying, that he wished they would cease their weeping; [which they did.] Three or four months after the death of his son, he ordered his people to make the necessary preparations, because it seemed to him a favourable and suitable time for his purpose: and they all got ready forthwith. And a few days later he led them into the territory of his enemies (which was about three days' journey) where they lay in wait near the village in an ambush in which they could do the most harm to their enemies: as soon as night fell, the chief [98] himself left the company with ten or twelve selected archers in whom he had the most confidence, and with them he went right into the village of the enemy, who had affronted him: and leaving them apart, alone with no one to follow him, he began to spy about among the houses, with great caution lest they should hear him: and from the conversation they held one with another he soon learned the name and dwelling of the man who had killed his son; and to complete his vengeance, he went to the outside of the house where the man was located, and when he was quite certain that it was the very man, he stretched himself out on the ground waiting for everybody to go to sleep. As soon as he saw the opportune moment to get his revenge, he very softly broke through the palm thatch with which the house was covered, and entering went straight up to the murderer whose head he cut off very swiftly with a cutlass which he carried for this purpose. This done he seized the head and rushed away to save himself. The enemy who by this time had rushed up, hearing the struggle and convulsions of the dying man, recognizing that there were enemies about, started to pursue them. But as the chief's men were all ready on guard where he had left them, they killed many as they came out of the houses, and then they withdrew defending them-[99]selves as far as the ambush, where all the others rushed out against their pursuers with much impetuosity and killed many more. With this victory they retired to their own land well pleased and very contented. The chief took with him the head of his enemy, and upon arriving in his village the first thing he did was to go to the middle of the square in the village where he impaled the head on a stake in the sight of all, speaking these words: 'Now, my companions and friends, that I have avenged the death of my son, and have brought here before your eyes the head of the man who killed him, I give you permission to weep for him as much as you wish: for up to now, you would have been right had you wept for me, because it seemed to you that this vengeance was delayed through my neglect, or that having forgotten it by reason of great affliction, I no longer intended to take it, I, who am the one most

12: Magalhães de Gandavo--97-99 (1576) 1922 Tupinamba-3
116, 721, 628

deeply affected by his death.' And from that day on, that chief was always much feared and his name became renowned in the whole country."

12: Magalhães de Gandavo--102-107 (1576) 1922 Tupinamba 1-7
116, 266, 727

"One of the customs of these Indians which is most repugnant to human nature, and in which they seem to exceed all other men, is the great and excessive cruelty which they employ toward any person whatsoever, not of their tribe, who may fall into their hands. For they not only mete out to him a cruel death, at a time when they are most free and disengaged from all passion; but, moreover, after this, in order completely to satisfy themselves, they eat all his flesh, thereby displaying such diabolical cruelty that they are even worse than brute beasts who have no reason and were not borne to exercise clemency. (98)

First, whenever they capture an enemy, one not killed in active combat, they take him to their own land, so that they may all take vengeance on him according to their taste. As soon as the people in the village have news that they are bringing in such a captive, they go out from the village for about half a league where they wait [103] for him. When he arrives they all receive him with gross insults and vituperation, playing upon flutes which it is their custom to make out of the leg bones of enemies whom they have killed in the same way. And as they enter into the village after having walked with him in triumph

---

"98 [Forfootnote 98 see the following sheet.]"

"98. [Footnote 98, page 102] There was no other custom of the natives of Brazil which so impressed the Portuguese as the custom of anthropophagy, or cannibalism. There are, however, people who hold the opinion that the early accounts are quite exaggerated, and that the use of the custom was very slight, if not entirely absent. Pigafetta relates the following legend about the origin of this custom in Brazil:

'They eat human flesh, but only that of their enemies, not doing it habitually, nor because that flesh seems of superior quality to others. The custom originated in the following tradition: An old woman had an only son who was killed in combat by the enemies of his country. The war continued, and shortly afterwards they took prisoner the man who had killed the young man, and led him before the mother. She, in an access of fury, snapped at him like a mad dog, and bit him. Later on, the prisoner succeeded in fleeing, and having come up with his own people he told them that the enemies had wished to eat him alive, [227] and showed them as proof the tooth marks which he had on his shoulders. From that time on, the inhabitants of that district began to eat in earnest the enemies which they took prisoner, who in their turn followed the same example.'

The practice of cannibalism has been noted among nearly all peoples at some time or other during their development. The underlying idea seems to be that he who eats flesh of an enemy gains the courage of his enemy and waxes braver than before. Hence, certain parts of the body were especially sought, the heart for instance, as it was considered

12: Magalhães de Gandavo--102-107 (1576) 1922 Tupinamba-3
116, 266, 727

the seat of courage. It is rarely found that human flesh was eaten because of a fondness for its flavour, but often in times of scant food supply it was indulged in *faute de mieux*."

from one place to another, they put about his neck a cotton rope made for the purpose. and very thick where it encircles the neck, so woven and tied that no one can do or undo it save the official who made it. This rope has two long ends by which they tie him at night so that he can not escape. Then they put him in a house, and next to the station of the man who captured him they hang up his hammock, and as soon as he [the captive] gets into it all the insults cease, and no one abuses him further. The first thing they present to him is a girl, the most beautiful and honoured of the village, whom they give to him for a wife: and from that day on she is responsible for preparing his food and guarding him, and he may never go anywhere unless she accompany him. After having feted him for a year, or as long as they desire, they decide to kill him, and during the last days before his death they prepare, for the celebration of the carrying out of their vengeance, many new utensils, and make much wine of the juice of the plant they call [104] *aipim*, of which mention has been made above. During this time they erect a new house where they put the prisoner. On the day in which he has to suffer, very early in the morning, before sunrise, they take him from the house, and with many songs and much dancing, they bathe him in a stream. And as soon as they have led him back to the village, they take him to the public square in the centre of the village where they transfer the rope from his neck to his waist, with one end of it in front and the other in back; and at each end two or three Indians lay hold. They leave his hands free for they delight in

12: Magalhães de Gandavo--102-107 (1576) 1922 Tupinamba-5
116, 266, 727

seeing him defend himself with them: and they place within reach some hard fruit similar to oranges, which they have among them, which he can throw and with which he can injure whomever he wishes. The man who is appointed to kill him is one of the bravest and most distinguished of the country, upon whom they bestow the appointment in token of their esteem and as a mark of honour. He feathers his whole body with the feathers of parrots or other birds of various colours. Thus attired, he comes upon the scene with an Indian who carries his sword upon an earthen vessel; the sword is made of a hard and heavy wood and is shaped like a club, although at the end there is a resemblance to a paddle. Having arrived be-[105]fore the prisoner, he takes his sword and twirls it about, first one way then another, under his legs and arms. These ceremonies over, he withdraws a bit from the prisoner, and begins to make a speech in the manner of a sermon, saying, that he [the captive] should show himself very brave in defense of his person, so that he [the executioner] should not be dishonoured, and so that no one could say he had killed a weak effeminate man of no spirit, and that he [the captive] should remember those valiant men who have died that way at the hands of their enemies, and not in their hammocks like weak women who were not born to achieve such honour by their deaths. If the victim is a spirited man and is not dismayed by this incident (as sometimes happens) he replies with much haughtiness and daring, that he should be killed at once since he has killed many of their relatives and friends. Nevertheless he is aware

116, 266, 727

that, as they are taking vengeance on him for these deaths, just so will his tribe have, like valiant men, to avenge him; and they will do it in the same way upon him [the executioner] and his whole tribe. These and similar words having been said, which they employ on such occasions, the executioner rushes upon him with the sword raised in both hands as though he were going to kill him, and with it he threatens him [106] many times, making feints as though he would strike him. The miserable victim, who sees above him the cruel sword in the grip of those violent and relentless hands of his arch-enemy, with eyes and attention fixed upon it, vainly defends himself to the best of his ability. And while these attacks are going on, it sometimes happens that they come to grips and that the victim maltreats the executioner with his own sword. But this is very rare, for the onlookers rush up very quickly to free him from his hands. As soon as the executioner sees an opportune time, he gives him such a blow on the head that the skull is shattered. There is an old Indian woman ready with a large gourd in her hand, and as he falls, she comes up very quickly and puts it under the head to catch in it the brains and blood. Having finished killing him in this way, and having cut him in pieces, each chief who is present takes his portion to regale the people of his village. They roast and cook every part of him, and nothing is left of which the people in the community do not partake, every one save the man who killed him; he eats nothing, but on the other hand orders himself scarified over the whole body, because they consider it certain that he would soon die if he did not spill some of his own blood as soon as he had performed this duty. They are accustomed to [107] smoke an arm or a leg or some other part, (99) and to keep it some months, so that, when they wish, they can have another feast with the same ceremonies, in order to renew the pleasure of their vengeance, as on the day when they killed the victim. And after they have once thus eaten the flesh of their enemies, their hatred is confirmed in perpetuity, for they feel this insult very deeply, and for that reason they are always trying to avenge themselves one on the other as I have said."

"99. In an unpublished MS. of 1570, in my possession, written by one Pero Lopez, there is an account of the Spaniards' going into one of the Indian houses in a district now within the territory of the State of Ecuador, and finding there *longuinazas*, smoked meat which a *vaquiano* (an experienced warrior) told them was made of human flesh."

12: Magalhães de Gandavo--107-108 (1576) 1922 Tupinamba
116, 266, 847

"And if the woman who was the wife of the prisoner is found to be with child, after the child is born and weaned, it is killed and eaten without there being a person to pity so unjust a death. Its very grandparents (who should feel the most grief) are the ones to aid in eating it with the greatest zest, and they say that, as it is the son of its father, they are taking vengeance on the father; for they believe that under the circumstances this creature derives nothing from the mother, nor do they think that such unfriendly seed can blend with her blood. It is only with that object in view that they give him the woman to live with; for in truth they are such [fiendish] people that they would not be completely avenged upon the father unless they put into execution this cruelty upon the innocent son./ But as the mother knows the end which her child must suffer, often when she [108] realizes she is pregnant she kills the child in the womb, so that it will not see the light."

12: Magalhães de Gandavo--108 (1576) 1922 Tupinamba 1-2
116, 727

"It sometimes happens also that she [AW: the wife given to a captive] falls in love with her husband, and succeeds in fleeing with him to his country to save him from death. There are a few Portuguese (100) who have escaped that way and who are still living. Nevertheless, it would be impossible for one to escape from their hands with his life who is not saved by this means, or by some occult strategem, for they [the Indians] are not accustomed to grant life to any captive, nor would they give up their hope of vengeance for any wealth in the world, whether the victim were male or female. Except that if a chief or some one else in a village happens to marry one of the female slaves of the enemy, as very often happens, by this act she becomes free, and they agree not to take vengeance upon her, in deference to the man who married her. But as soon as she dies a natural death, in order to comply with the rules of their cruelty, (and there is nothing in this to give offense to the husband) they are accustomed to crush her head, although in rare cases when she has sons, these will not allow any one to come near her, and

---

"100. The following story is related of Jeronymo Albuquerque: After he had been captured in war with the Indians in Pernambuco, January 2, 1548, his life was saved by the daughter of the chief, who became enamoured of him. She not only saved his life, but was the medium by which friendly relations were established between natives and Portuguese. It is a story very similar to the tale of Captain Rolfe and Pocahontas. There are other instances in the literature of the period."

12: Magalhães de Gandavo--108 (1576) 1922 Tupinamba-2
116, 727

they stand guard over her body until it is given burial. (101)"

"101. There is in existence a great number of accounts of the ceremony of eating human flesh in Brazil, substantially the same, but varying in the details. The earliest one I have come on is that contained in the letter of Luis Ramirez, written from Rio de la Plata, July 10, 1528. Next, the account in Santongeois' *Cosmographie*, 1544; then Father Anchieta (*Letter*), 1554; Nicolas Barré (*Copie de Quelques Lettres*), 1556; Antonio Blasquez (*Letter*), 1557; Thevet (*France Antarcticque*), 1558. It would seem from Blasquez's letter that he was an eye-witness to the event. Allusions to eating human flesh occur very much earlier, even in Columbus's accounts of his voyages."